The Ranters Creed.

Being a true Copie of the Examinations of a blasphemous sort of people, commonly called RANTERS.

Whose Names are herein particularized, together with the name of their pretended god almighty, and their false Prophet.

Taken before *Thomas Hubbert* Esquire, one of the Justices of the Peace for the County of *Middlesex*.

With

A Declaration of their fantastick gestures and deportments as they were coming before him, and in his presence. And now committed to the New Prison at *Clarkenwell*.

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2 TIM. 3. 6.

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.

LONDON,

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The PRINTER *to the* READER.

Courteous Reader,

SUch a madness hath surpriz'd some men, that their own fancies they account Oracles, pretending New Revelations, higher Dispensations, uttering nonsensical Parables and Mysteries, which neither their Auditors or themselves understand; esteeming highly their conceits, and derogating from, if not wholy denying the Scripture, that sacred Rule for all our actions.

a 2 *Tim.* 3. 6. b *Jer.* 5. 26. c *Jer.* 9. 5. These *creep into houses, leading captive silly women laden with sins, and led away with every lust*[a]. These *lay wait as he that setteth snares, they set a trap, they catch men*[b]; *They deceive every one his Neighbour, and will not speak Truth; they have taught their tongues to speak lyes, and weary themselves to commit iniquity*[c]; and (*Alexander*-like) are so arrogant, to Deifie (or rather Dæmonize) themselves, that they may commit wickedness without controul.

Nor is it a matter of much Admiration, seeing it is no more then our Saviour foretold; *If any man say unto you, Lo, here is Christ, or there; believe it not: For there shall arise false Christs, and false Prophets*[d]. But embrace the Apostles rule, *Believe not every spirit, but try the spirits whether they are of God; because many false Prophets are gone out*[e].

d *Matth.* 24. 23, 24.

e 1 *John* 4. 1. *to* 4.

For this end (Courteous Reader) I have exposed these several examinations to the view of the World, that their stupidity being manifest, their folly may be avoided.

Thime, J. M.

The Examination of Elisabeth Haygood, taken the 24th of *May* 1951. before Thomas Hubbert Esquire, one of the Justices of the Peace for the County of Middlesex.

WHo being taken in the Company of a blasphemous sort of people, commonly called *Ranters*, and examined, She confesseth, and saith,

That John Robins *is her God Almighty, and that he is the eternal God, and Father of Jesus Christ, and that Jesus Christ is now in the womb of* Joan Robins, *one of her society, and that he shall be born of her about five weeks hence; and she looks to be saved by none of her God, but her God* John Robins.

And further she saith, *That the said* John Robins *is the Mediator between God and her, and that Christ is the Mediator between* John Robins *and her.*

And further, she refuseth to set her name to this her Examination; for she saith, *she will not take the Divel's Pen into her hand, or acknowledge the Divil's power.*

The Examination of MARGARET HOLLIS Spinſter, taken the day and yeer aboveſaid.

WHo being then likewiſe examined, confeſſeth and ſaith; *That the aforeſaid* John Robins *is her only Deliverer, and God Almighty.*

The Examination of JOAN ROBINS taken as aforeſaid.

WHo confeſſeth and ſaith, *That ſhe lived with* Joſhua Garment (*by the Word of the Lord*) *as his wife three yeers; and that ſhe hath lived with the aboveſaid* John Robins *theſe three quarters of a yeer, as her Fleſh and Bone; and that the ſaid* John Robins *is her Deliverer; and that the Lord told her about four yeers ſince, that ſhe ſhould conceive of a child that ſhould be great in the work of the Lord; of which child ſhe is now big, and that the ſaid* John Robins *begot it, and that about five weeks hence ſhe expects to be delivered of it.*

The

The Examination of Elisabeth Penny, taken as aforesaid.

WHo likewise confesseth (with uncivil gestures, clapping her hands, and otherwise) *That the aforesaid* John Robins *is her almighty and eternal God, and that she expecteth to be delivered by none other.*

The Examination of Joan Garment, taken as aforesaid.

WHo saith, *That the aforesaid* John Robins *hath been ever her God, but not made known unto her till within these twelve moneths; and she believeth that he is her God almighty:* and she further saith, *that she believeth that* Joan Robins *will be delivered of that Christ that suffered without the gates of Jerusalem.*

The Examination of Joshua Garment, taken as aforesaid.

WHo saith, *That in the yeer 1631. as he was lying in his bed, the glory of the Lord did shine about him, and the Angels of the Lord appeared unto him, one especially speaking unto him, Fear not thou servant of the most*

most high God, I am ſent unto thee, to declare unto thee things that ſhall be ſuddenly done in the world; which is the gathering and deliverance of the twelve ſcattered Tribes, but the Religious men of the times muſt and ſhall oppoſe it; be thou ſilent, until thou art commanded to declare it to thy God. In the yeer 1647, *the word of the Lord came to me to the ear, by the voice ſaying, Thou art within my new Covenant, I will teach thee. The day following the Lord told him, I the Lord have appointed thee to ſalvation from eternity, thou ſhalt eat of the bread of life, and ſhalt live; and brought him ſome bread, and he did eat. A voice came to him within few days following, ſaying,* JOSHERBAH, JOSHERBAH, *the time draws neer that the Jews muſt be gathered and delivered. Then he ſaw the man* John Robins *riding upon the wings of the winde, in great glory and majeſty; The word of the Lord came unto him in great power; This is thy Lord, Iſraels King, Judge, and Law-giver, He it is that muſt deliver the ſcattered Hebrews; proclaim his day; but he ſhall be oppoſed by all men, but they ſhall be brought in ſubjection to him by the word of his mouth, he being ſo ſet by his Creator.* This Examinant confeſſeth and ſaith, *That the ſaid* John Robins *is his almighty God, ſo ſet by his Creator.*

And further ſaith, *That* Joan Robins *is the mother of the Church, both of Jews and Gentiles, to bring forth that ſeed which was promiſed to* Adam *in the Garden; and the ſaid* John Robins *is the ſame* Adam *that was in the Garden.*

His ſeveral Names written with his own Hand.

Joſherbah, Tangan, Tangan, Tangarden, Peſautaviah, Phſtanvah, Jah, Acher, Abſhay Ba, Hay Jah,

Moſes, the ſervant of the Lord,
Joſhua Garment.

The

The Examination of RICHARD KING, taken as aforesaid.

WHo being examined concerning the aforesaid *John Robins*, he did confess and declare, *That the said* John Robins *was one of the three that bear Record in heaven; and that he is the Father of Jesus Christ.*

And being further examined with what the said *Joan Robins* was with child; he said, *She was with child of Jesus Christ.*

The Examination of JOHN ROBINS taken as aforesaid.

WHo being demanded what he was, he saith, *That God his Creator did by his almighty power declare unto him, that his name shall be called Almighty.*

This Examinant further saith, *That* Joan Robins *is his wife by the Lord; and that she is now with child with that child that was first called* Abel, *and then* Jesus Christ the Righteous, *and afterwards* Jehovah Jah. *And that he* (this Examinant) *shall judge us all at the Judgement seat.*

This Examinant denyes to subscribe his Examination.

Their

THeir behaviours as they were bringing, was clapping of their hands, and hollowing and skreeking; and their God and Prophet crying out all the way they came, *The glory of the Lord, the glory of the Lord.*

And before the Justice, the said Prophet (named *Joshua Garment*) prostrated his body on the ground at the feet of the god, and the women cast themselves down at his sides, and so lay; then the Prophet clasping his arms about the god's leggs, cryed out, *deliver us, deliver us*: whereupon the god stamped with his feet on the floor, and clapped his hands, saying, *Arise and be hanged*; whereupon they immediately arose, and said, *Arise for ever.*

Exurgat Deus, & dissipentur inimici.

FINIS.